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HUNGARIANS CORRECT ERRORS OF WORLD COUNCIL OF CHURCHES

EDITORIAL PARAGRAPHS

TO THE MAYFLOWER

LOVE SEEKS HIS BONDAGE

NEW WORLD

Ernest Rhys

We will sing a new song that sounds like the old;

Noel

We will tell an old tale that has often been told;

Noel

We will build a tall town; We will watch for the star;

Noel

We will build a new world, A world without war.

Noel

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TO THE MAYFLOWER
(An Acadian Neutral's Song)

By Kenneth Leslie

We longed to serve and save the land
From searching fingers of the sea,
To push away its salty hand
From field and fruit in Acadie.
We served the rose and lily both
And wished to save them from the sin
Of war and hate and savage oath
That would have slain our kith and kin.
The Norman lily shook with wrath,
The Saxon rose blushed dark with hate;
The mayflower starred the woodland path
Too bright to hear their sharp debate.
The mayflower grows fresh and low,
Lacing the air with her spicy breath;
Through patches of melting ice and snow
She sings new life and the death of death,
Singing the end of hate and cold,
Of hearth-stones blazing evermore,
The end of pride and greed and gold,
Singing of love and the end of war.
This was the song of the mayflower dear
Clutched in a tiny child's tight fist,
The end of an old world, drear, drear,
The heart of a new world missed, missed.
Blushes darkened the rose's face,
Scornful pale was the fleur-de-lys;
But peace had kissed with a tender grace
The mayflower of Acadie.

WHAT IS PUGWASH?
(Editorial)

Harrison Brown, Bentley Glass and Eugene Rabinowitch (the last-named being the editor of the "Bulletin of the Atomic Scientists") have written a letter to said Bulletin in their capacity as three members of the U.S. Pugwash Continuing Committee. Their letter states that after appeals by Bertrand Russell and Albert Einstein and others to the scientists of the world to discuss the future of mankind Mr. Cyrus Eaton offered hospitality for such a meeting at his estate in Pugwash, Nova Scotia; it was held there in July 1957, and was followed by a series of four other meetings in 1958-60, held in Austria and Canada. "These conferences dealt with the dangers of scientific war, disarmament, world security, international co-operation of scientists, and their responsibilities to mankind . . . Mr. Eaton generously accepted the costs of three out of five conferences held to date, and the organizers and participants owe him gratitude for having been a generous host, without attempting to influence the composition, program, and conclusions of the conferences. However, (and we underline the following words) *as Mr. Eaton has come to play an increasingly active and controversial role in political affairs, the scientists felt that his exclusive support of their conferences may place them in the wrong light.*"

"In memory of our first meeting in Pugwash the name 'Pugwash Committee' has been used in subsequent conferences . . . The Committee (Do they mean the entire committee or just the American members? ed.) intends to propose to the Moscow Conference the adoption of a new name, which would avoid future misunderstanding."

Thus these American scientists clean their reputations by disassociation from Pugwash, the home of Mr. Eaton. How sad! How stupid! How small can you get?!

It is one of the strange accidents of history that Pugwash and the Acadian Land in which it is situated was the home of the Acadian Neutrals who, two hundred years before their time, tried to remain neutral as between two empires both of which sought their allegiance. Banished in 1755 their descendents may be found as far away as the bayous of Louisiana. So neutralism is built into the tradition and history of Acadie, and nothing could have been more appropriate that the name Pugwash for this neutral scientific committee. Eaton's effort is rooted in that tradition. His intention is peace through undertsanding and friendship. He is neither a bourgeois-hating bolshevik nor a cold-war capitalist.. His home is here but his hand is there, and his heart is the world's heart, longing for peace and the adventures of peace. One of our most loved flowers here is the mayflower, and we have used it in a verse to portray the Neutral's feeling towards the giant empires that would uproot him.

HUNGARIANS CORRECT WCC ERRORS

The Hungarian Church Press, published by our good friend, Dr. Lajos Veto, has made a lengthy and detailed study of the theme and sub-themes for the coming third assembly of the World Council of Churches to be held in New Delhi next year. Their statement on the third sub-theme, Service, is most instructive and is quoted verbative:

1) The Hungarian churches have been occupied with the question of service for nearly two decades. They have been prompted to do so by the historic turn, in which they survived the bankruptcy and fall of an order of society based on desire to rule, and subsequently the emergence of a new order based on service. Our churches had to recognize that they themselves became the subjects first of a well-deserved judgment, and then of a grace moving them to inexpressible gratitude, in which their service went through a far-reaching renewal.

2.) Our churches welcome the theme "Service", chosen by the World Council of Churches, and they regard many of the questions put in the study paper as their own. We are not sure, however, whether our agreement is not formal only. Most of the questions of the study paper betray that those who have put them, stick to social conditions basically ripe for judgment, for which the prophet's commanding words are valid: "to root out, and to pull down, and to destroy, and to throw down" (Jer.1: 10a). We also have gone through such times, and we serve now in the sense expressed in the second half of the same prophetic command: "to build and to plant" (Jer. 1: 10b). God's eternal word calls upon us to serve in a vastly different territory, and so our service, though formally identical, may prove to be opposite in contents.

3.) We want to illustrate this by two examples only. The A.2. paragraph of the Study Paper asks: "Are we sensitive to the needs of the sick, the hungry, the refugee and the downtrodden," but at the same time, are we able to understand "the rich, the busy and all sorts and conditions of men?" We would gladly agree with the putting of this question, but we well know, that hundreds of millions of men are "sick, hungry, refugees and downtrodden" exactly because there are "rich men busy in the affairs of the world." In our opinion, therefore ,the church serves justly in this question only, if she draws attention to the basic sin of the capitalist society, i.e., to legally sanctioned and protected oppression and exploitation. We might understand and serve "the rich" best, if we put on their hearts the words of the Apostle St. James: "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries

of them which have reaped are entered into the ears of the Lord of sabaoth" (St. James 5:4).

4.) Another example is the question in the B.3. paragraph of the Study Paper: "Should the World Council of Churches and other ecumenical bodies seek to help the churches and their members in forming opinions on social and international issues? Should such bodies attempt to represent the opinion of Christians to governments and to the United Nations?"

5.) We are afraid that in this matter even our formally common affirmative answer would not express a substantial agreement. We are only too glad, when the World Council of Churches or other ecumenical bodies take steps in the great and common causes of mankind, such as world peace, the peaceful cooperation of countries living in different social orders, general and total disarmament, the help offered jointly to backward countries, and cultural and economic exchanges of goods and services. At the same time, we cannot forget the ominous Toronto Statement, which welcomed and encouraged the aggression against the Korean People's Republic, or the grave error committed by the support of the Hungarian counter-revolution. Neither of these errors has been admitted by the World Council so far, not heeding the apostolic words: "If we would judge ourselves, we should not be judged" (1. Cor. 11:31).

6.) The common service of the churches in theological study work and ecumenical actions equally promises to be fruitful after all only, if their attitude in our divided world proves to be a witness to the unity found in Christ, the precondition of which is the starting of a true dialogue between the churches living in a capitalistic world on the one hand, and those living in a socialistic world order on the other. At present the choosing of ecumenical study themes and the editing of preparatory study papers are done in a way that the churches living in the socialist world order do not play any, or certainly no more than an infinitesimal, role in it. Thus, being confronted with established facts, they are only allowed to contribute to the discussion of an already determined study material. If the Western Churches, if the World Council of Churches want to do a truly ecumenical service, including the whole church of Christ, in the vital questions of mankind threatened by deadly dangers, they surely must find the ways and means of a sincere and truly brotherly cooperation on equal footing with the churches living in the Eastern world. Once we are going to be ready to learn from each other with obedient hearts and accept each other's teaching services mutually, then we may hope that our common Lord is going to make His church a trustworthy servant for the whole world. And then we shall be

witnesses of our Lord Jesus Christ, the light of the world, as men who in faith have already seen the heavenly Jerusalem, where there will be no darkness,—loving and serving, in a positive vision, the world so loved by God that He gave His only begotten Son for it (John 3:15).

EDITORIAL PARAGRAPHS

The Presidency:

To date nothing has occurred to disturb the status quo in the United States. Even before the new incumbent had been installed in the presidency he had assured continuity of the inside police administration (FBI) and continuity of the outside effort of sabotage, spying, and hamstringing whatever countries are not on the US side in the cold war (CIA).

Although the new man, John Kennedy, is unbeholden to the recent past and belongs at least formally to the tradition of F.D.R., he will find himself at the center of a maelstrom of forces analagous to those forces that built Fascism-Nazism in Europe. They may be expected to go for broke in America.

Industrial power in America is a huge self-financed incredibly rich complex, intimately served by church, press, radio, screen, closely tied to the military, and represented in the governing apparatus of the United States by an all-embracing bi-partisan rule in which meaninglessly the popular vote is split right down the middle. There is no minority or opposition vote. Tweedledee won by a hair, and it might as well have been Tweedledum as far as the industrial powers-that-be could desire.

But there is just a chance (and we are in the position where we must grasp at all chances) that Kennedy may turn into something more than Tweedledee. This writer has the strange feeling that Kennedy may prove as hard to push to the right as he is to push to the left. There is something in the tone of his voice which says he is his own man. At any rate we may be permitted to hope that before he is his father's son, before he is a churchman, even before he is an American, he is a man. If ever the world needed restraint, caution, maturity, patient willingness to negotiate with world rivals, in his office, it is now. We are asking for the qualities of Lincoln. We shall not get them. Kennedy has much to learn from the facts of a swiftly changing world. The question is: Is he teachable? For instance, will he be able to review US relations with Germany?

Germany has been the world's number one headache since 1914. Two world wars have been caused by the Germans and a

third is threatened. Not by East Germany which is satisfied by the status quo, but by West Germany whose leaders openly advocate expanding frontiers. The United States is presently arming West Germany with atomic weapons, thus exacerbating the situation and provoking war. Will the new president cause this provocation to cease? We dare to hope so.

Will he re-establish the good neighbor policy in Latin America and restrain those forces in the US which benefit from the miserable status quo there? Will he let them have their revolutions as they wish even if it hurts United Fruit and Esso?

Will he take a long hard look at the US unilateral attack upon China through Taiwan and at the exclusion of China from the UN by US insistence and arrogance? Has he the humility that goes with greatness, true greatness, needed for this task? These are the questions which we do not wish to answer in advance. History asks John Kennedy these questions. He will answer.

Cliches won't do. The old answers won't do. Immediately after the US had instigated the UN in the act of silencing freedom in the Congo Kennedy praises freedom and identifies the West with it. It is not good enough. This identification of the West with freedom and the East with chains and slavery is becoming a habit. Fear of change is a strong fear. Habit is the gravity of humans. They cling to the settled way as water runs down a hillside. A whole nation, the United States, has gotten into this habit of false identification. Only inventions shake these habits, inventions induced by hunger and war, such as the sputniks. The first sputnik shook our complacency but we settled back into a coma from which we were aroused when the lunik hit the moon. But if it merely whips us to greater military or scientific effort it will have failed. It must occasion a change in our thinking. It must erase from our minds those carefully erected stereotypes of capitalist goodness and socialist badness which freeze America in its cold war paralysis. Kennedy must take a lead in this new thinking. When will he learn to move out from these outmoded ways? The world has moved ahead. We must all move ahead or cease to move forever.

Socialists (there are still some of them around) often find it hard to understand the ingrained conservatism of the masses (as shown in the recent US election) who shut their eyes to the obvious rationality of a co-operative economy and support again and again the old machine that keeps them suspended over a gulf of disaster. But they continue to do so as long as they can fill their stomachs, take a flyer on the dogs and enjoy the beer and free speech of the taverns. It is the psychic gravity of habit.

After all, the socialist is an upset man, a converted man. True, it is himself, his real human self to which he has been con-

verted. Nonetheless he gives every sign of the "changed" man. He puts on a whole new suit of ideas and attitudes and he becomes a hot gospeller for these ideas. The trouble is he still lives in and by a capitalist world, and the war of this world on his ideas never ceases.

And he turns away from everything in his past. Especially he turns away from religion, whereas he himself is the prime example of religious re-orientation in modern times. He curses God, whereas he carried history's (God's) command to men. Why? Because of the accident that the modern form of socialism, Marxism, rose in close connection with, albeit in opposition to, Hegelian Idealism and during the ascendancy of Darwinian "natural selection," a time when religion had become identified in the popular mind with a "biblcal" science and had been pressed into the service of the economic status quo.

It was Darwin's great protagonist, Huxley, who said that "the antagonism of science is not to religion, but to the heathen survivals and the bad philosophy under which religion herself is well-nigh crushed." Huxley was not a socialist or he might have mentioned the more crushing burden of economic inequalities under which religion had been well-nigh obliterated.

True science has never warred on true religion and never will war on it. It is magic, pseudo-science that is the foe of true science. And so when religion gets mixed up with magic it must be opposed. Science's only weapon is truth and it is forged in the very fires of religion itself whose enemy is the same enemy as the enemy of science, namely, lies, even comfortable lies, even "vital" lies. "You shall know the truth and the truth shall make you free."

The *so-called* war on religion is really (and should be known as) a war against religious *organization* or at least a sifting of the true from the false *in religious institutions.* "Ye have made of my Father's house a den of thieves." Never was such sifting necessary more than today, and we can imagine the harsh words of Jesus if he were to enter a Fifth Avenue church today.

There is a dimension in true religion that is lacking in culture; it is the dimension of dedication, of courage, of rooted growth.

In the West true religion has abandoned the churches to a polite smoothly mannered culture, while it has invaded certain secular philosophies which fight for a better world.

It is through true religion that we get mutations in cultures. The great mutators or agents of mutation in the nineteenth cenure were Darwin and Marx and Engels. The Victorian Era, which it has been the fashion to scorn, was one of the great ages of mankind.

Darwin forced upon men a new way of thinking about natural phenomena. Formerly set in concentric circles, unchanging, stationary, now they changed and improved through the selection for survival of adaptable species.

Marx applied this to social organisms and wrapped the ancient dream of socialism in "scientific" categories, the authoritative category of modern popular thought.

Marx made a religion out of anti-religion, for the categories of religion had lost hold of the popular mind. "Faith" was cast aside, "science" enthroned. Progress was "proved," demonstrated. No need now to hope or pray or have faith, when *we know.*

Yet Marx contradicted himself, and was no longer certain in his knowledge, when he demanded that men should bestir themselves to greater effort in the struggle to bring about a changed world and when he relied on the bourgeois elite to guide the messianic workers to communism.

False religionists, exploiting the fear of death and the lust for mere longevity, have substituted life-after-death for eternity. Life-after-death would be life *in time, more life,* moment after moment. Eternity is life *out of time.* Eternity is not a mathematical dimension. It is not a 4th or 5th dimension. The use of the word dimension is a futile attempt to suggest in prose what must be sung to be suggested and must be acted to be realized.

Does religion frown on the use of force? Not when force is appropriate to the job to be done. A false sentimental religion boasts scruples against the use of force. True religion hesitates not a second in using force for actions which demand force and which may not be achieved by persuasion, actions whose aim is to remove the life-destroyer from the arena of life. And true religion teaches the futility of force *as* a persuader. Both love and self-discipline, fruits of religion, are frustrated by force. Yet force *can* fence off an area in which these persuaders from within can operate. Within this area force is out of place, not because it is wrong in itself but because it is simply inappropriate to the tasks of love and self-development.

The use of tricks, signs, wonders, miracles, to teach is a use of force. The use of any means *other* than awakening the instinct for truth and the desire for truth in the teachable listener is to use force. Authority (of all kinds), threats or bribes of any kind are the expressions of force. All of these are used to get people out of bed, "to work and back to bed again," as Masefield used to say. They are used both in capitalist and socialist countries, but less and less in Russia where the new Khrushchev "education through work" is building work habits right into the characters of

the younger generation so that bribes and threats will become a thing of the past. The Chinese people need no external inducements to work: they have seized the bit in their mouths and race to their goal. In all the world if one wished to find real true religion one would find it in the Chinese.

The Congo:

The United Nations has committed and continues to commit a crime against the people of the Congo. Its secretary general has requested Kasavubu to give Lumumba a fair trial. Lumumba should not be tried: he has done no wrong. It is the adventurer Mobutu who should be tried. Lumumba is the chosen representative of the Congolese people and has several times been confirmed in his actions and his office by Congolese representative bodies. If the United Nations has any business in the Congo it is to re-establish representative government there, and the first order of that business is to restrain Mobutu. Mobuto has been called "strong man" by our press. His soldiers have been permitted to chain and torture Lumumba, the legal representative of the Congolese people. Now the United Nations asks a fair trial for him at the hands of the "strong man." What sort of a United Nations is this?

George S. Wheeler is co-author of an important article in the magazine, *Czechoslovak Life*, on "Automation Progress and Prospects." Wheeler is also the author of several works published in his adopted country. A forthcoming book is "Capitalism Faces Automation." In this beautifully-illustrated study he discloses that in automated plants which he visited he could not find a single worker worried about unemployment from automation or any other technological advance. "All over the Republic," he says, "swift development is taking place. This is part of an over-all planned rise in productivity to meet the needs of this country, the socialist community and the newly industrializing nations as well."

For 15 years war criminal Adolf Eichmann has avoided punishment. He is now awaiting trial in Israel. He was directly responsible for the extermination of nearly 180,000 Czechoslovak Jews and at least 4 million Jews from all over Europe. It is our view that to use the death penalty in the case of Eichmann would be a gross miscarriage of justice, for the death of this miserable creature in no way balances the death of one Jewish child, let alone the millions he slaughtered.

LOVE SEEKS HIS BONDAGE

To Liam Fitzgibbon

By Kenneth Leslie

Passions are mastered not in listless fashion,
Passions warp only to a fiercer passion.
The jungle cuts across no law of need
Except the human jungle of man's greed.
Love seeks his bondage, and true life is found
Only where love with earth is ever bound.
We must descend where dwell the lost and lowly
To find the single-heart, the pure, the holy;
There shall a common buttercup be best
To tell the golden-hearted from the rest,
There shall a blade of grass be sword of steel
Dividing those who hurt from those who heal,
There what seemed lost is found and satisfied
To find a need its worth, a death its pride.
The soul is nothing you can lay away
In lavender against a wedding day
The soul is more than spirit, 'tis a seed,
With human love its garden and its need;
It must go out and drench itself in rain,
Girdle itself with ground, it must know pain,
It must be trapped before it can be free
To flame, a rose, or stand up like a tree.

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